

with words: the which if I be not deceived, ought to be apt, chosen, clear, and well applied, and, above all, in use also among the people."¹ "Therefore, it behooveth our Courtier in all his doings to be chary and heedful, and whatso he saith or doeth to accompany it with wisdom, and not only to set his delight to have in himself parts and excellent qualities, but also to order the tenor of his life after such a trade that the whole may be answerable unto these parts, and see the selfsame to be always and in everything such that it make one body of all these good qualities."²

The Mirrour of Good Maners also favors knowledge and reason,

"Reason also moveth man greatly to labour
To search and have knowledge of truth and veritie,
For certainly to man can be no more pleasure,
No more jocunde pastime, joy nor felicitie,
Than dayly for to learne and move prudent to be,
To favour and perceyve by reason what is right,
Then clered is his minde with perfect inward light."³

In similar fashion Chesterfield admonishes, "Use and assert your own reason; reflect, examine; and analyse every thing, in order to form a sound and mature judgment; let no one impose upon your understanding, mislead your actions, or dictate your conversation. Be early what, if you are not, you will, when too late, wish you had been. Consult your reason betimes: I do not say that it will always prove an unerring guide; for human reason is not infallible;

1. The Courtier, p 51.

2. op. cit., p 99.

3. The Mirrour of Good Maners, p 10.